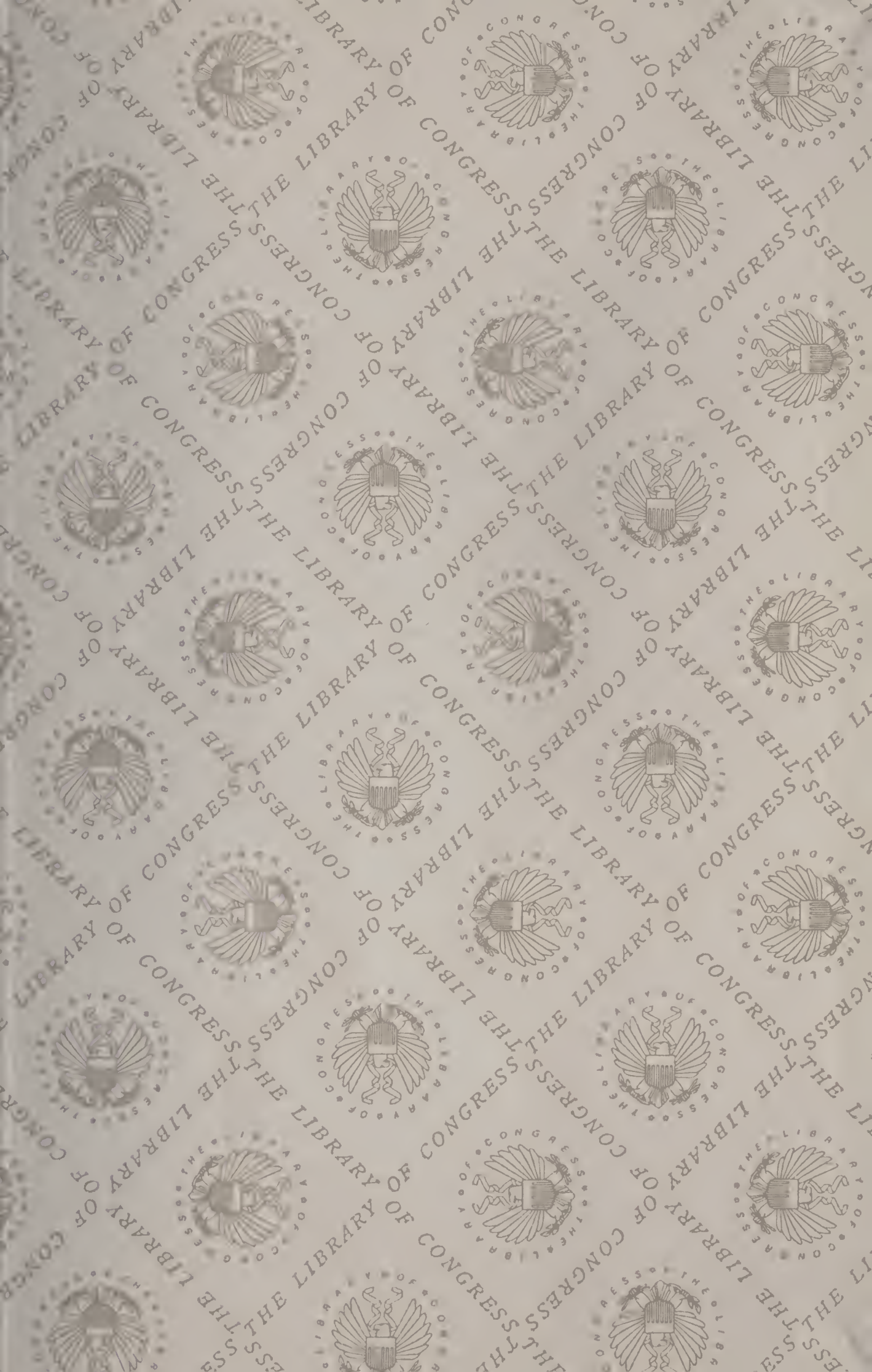


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Ascent of Man

By

SAMUEL W. BALL

AUTHOR of "EFFECTIVE THINKING"

"The doctrine of the continuity of history is based upon the observed fact that every human institution, every generally accepted idea, every important invention, is but the summation of long lines of progress, reaching back as far as we have the patience or means to follow them."

—James Harvey Robinson.

1923

Central School of Practical Psychology

1605 West Van Buren Street

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INTRODUCTION

As Arthur Schopenhauer, Lafcadio Hearn and other master stylists have emphasized, the art of letters consists in making great truths and concepts comprehensible and vivid; not, as many seem to suppose, in making the simple incomprehensible and vague.

Clearness, impressiveness and brevity, in setting forth vast and profound generalizations are the supreme evidence of a superior viewpoint and method. No popular writer in this country exemplifies these qualities more strikingly than Samuel W. Ball.

Mr. Ball's lectures have been given before all kinds of audiences and under all kinds of circumstances with equal success. He has delivered his famous address, "Ascent of Man", under various titles; in universities, before students and faculties; before classes of professional men and women; in churches, schools, libraries, halls; on street corners and lyceum platforms; in twenty-two states in the Union; during a period of fifteen years. His audiences have been uniformly responsive. Tired old men returning home from a hard day's work in the mines or factories have stopped on the street and stood with feet glued to the ground, their lips unconsciously repeating the words of the speaker after him, their tears and laughter alternating spontaneously; small boys have given up their marbles and have listened fascinated and eagerly comprehending; one appreciative old lady at the "Labor Temple", New York City, remarked: "I have lived ninety years just to hear this lecture." Hundreds have requested its publication and a few have contributed the means of bringing it out in its present form. Their assistance is gratefully acknowledged on page fifty-four.

The greatest compliment, from his viewpoint, that can be paid to Mr. Ball is for an auditor to respond with "How true" or "How simple."

His lectures all deal with great, fundamental and vital truths, but none of them is so comprehensive in scope as this one herewith reproduced. It sums up in the briefest and most illuminating generalizations, the conclusions of modern science and sets them forth so simply that all feel they have been listening to something they already believed, understood and endorsed.

In such a broad summary of world knowledge, to elaborate each point in detail is imposible. For the purpose in view, it is not necessary that it should deal with specific points. They may be left to later works, or to those with a taste for the immediate and the particular.

The purpose of this lecture is to establish a disinterested viewpoint; a way of looking at the universe and all it contains; in short a philosophy of life and a method of thinking. It is not meant for a detailed history of English civilization, a handbook on psychology or an encyclopaedia of science. It makes no pretension to accurate historic data, but should be read as one views an impressionistic picture. It sets forth as in a bas-relief, the great pivotal historic events and shows their relation to social changes, in their sequential order.

When read in this way it equips the mind with a basic foundation for accurate thinking; it clears away the cob-webs of mysticism and clarifies the reader's vision of the probable future of man and society.

The material is as vital and applicable today as when it was first written. Dealing with universal principles, its interest and value will only decline when the mass of mankind shall have given up the

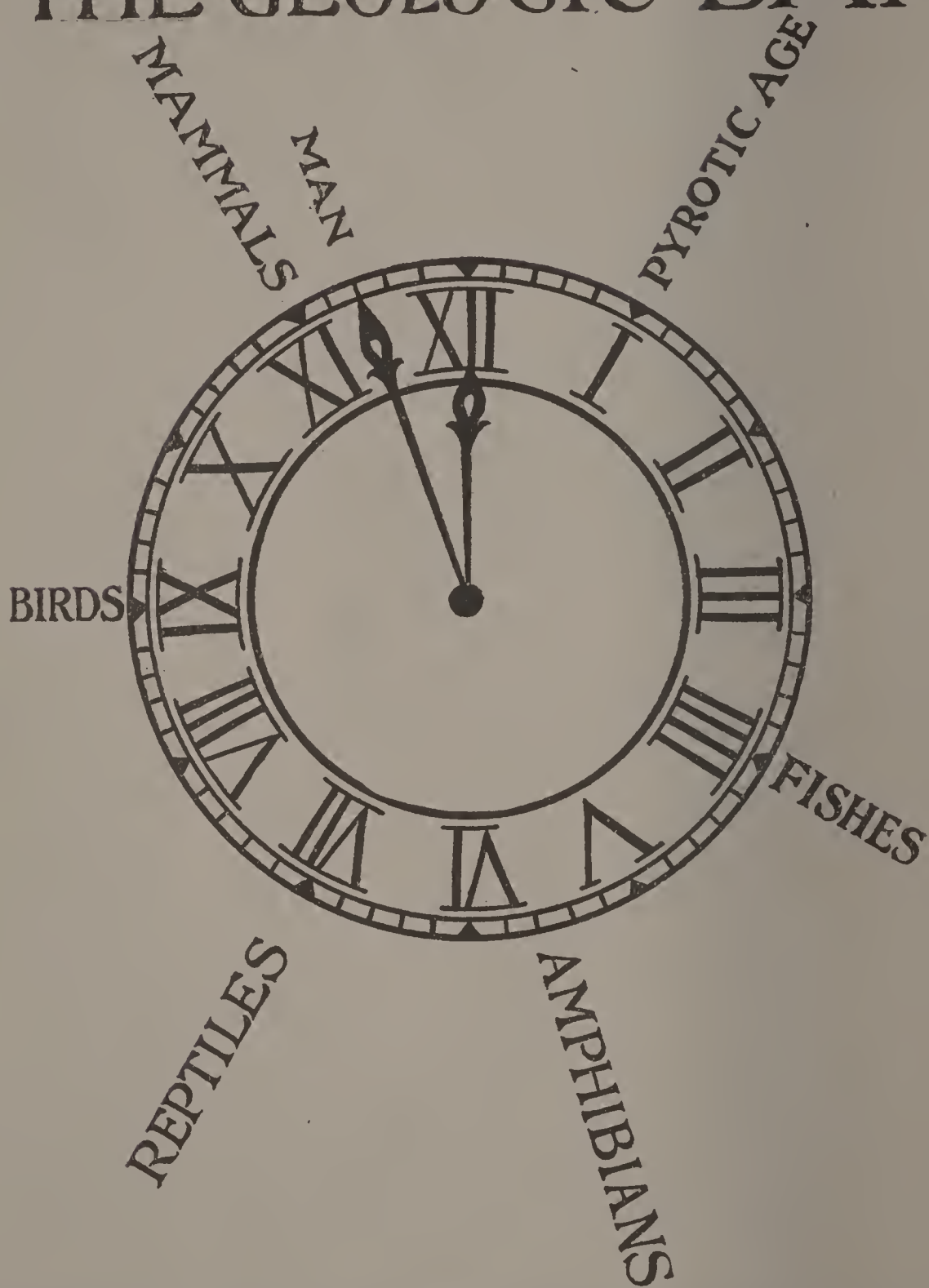
last vestige of superstitious faith in the fixity of things as they are.

As introductory to this pamphlet, the "Ascent of Man" no words are more appropriate than those of Jean Sylvain Bailly, in his "Histoire de l'Astronomie Moderne":

"The human mind has been young; it was poor, but it has become rich; it was ignorant of what it now knows. Ideas have been successively gathered together, heaped up; they have mutually engendered each other, the one has led to the other. It remains therefore merely to rediscover this succession, to begin with the earliest ideas; the path is traced out; it is a journey that one may make again because it has already been made; the individual may now cover in the course of some hours' reading, an extent of knowledge which it has cost the race long centuries to acquire."

—MAUDE BALL.

THE GEOLOGIC DAY



AGE OF THE EARTH



THE probable age of the earth has led to a deal of speculation. Many men have applied their minds diligently to the question and have given us various results, some of which we here submit. Arthur

Holmes, a very eminent geologist and geographer of England, recently estimated the age of the earth at 1,600,000,000 years; Thomas Henry Huxley, noted biologist of a generation ago, held that the great numbers and varieties of animals now on earth required at least 400,000,000 years for their development; Ralph Waldo Emerson, the American poet and philosopher, estimated the age of the earth at 300,000,000 years; Lord Kelvin, eminent physicist of England, after much careful calculation finally decided upon 100,000,000 years as the probable figure; Lester Frank Ward, palaeobotanist at Smithsonian Institution estimated 72,000,000; Erasmus Darwin, kinsman to the famous biologist, 56,000,000; and Charles Walcott, palaeogeographer, 20,000,000; Ernest Haeckel, German biologist, told us that the world is 18,000,000 years of age; and the Right Reverend John Lightfoot of England declared that God made the world on Friday, the twenty-third day of October, in the year 4004 B. C. at nine o'clock in the morning.

It is evident from all this, that there is a great variety of opinion on this vexed question. Since it is quite impossible for laymen, because of inadequate first hand information, to form even an approximate estimate, we are driven to adopt the conclusions of authorities. And since these experts disagree, we shall compromise on 72,000,000 years, the figures used by Ward.

It is not that these figures are necessarily accurate, but to give a comparative idea of different periods in the world's history, they are as reliable as any other, and for our purpose can be easily manipulated.

THE GEOLOGIC DAY

Let us suppose that the world is but one day old. Let us imagine if we can, that the world swung out into space at twelve o'clock of a given day and has lasted till twelve o'clock of the same night. Accordingly, our twelve hour dial represents 72,000,000 years compressed into twelve hours. This twelve hour period we may call the Geologic Day. The age thus represented has lasted from the beginning of the earth to the present time.

Each hour on our clock, then, represents 6,000,000 years. Each minute on the dial, 100,000 years. The horse, for example, has been on earth 500,000 years or five minutes by our clock. The whole archæan period of 18,000,000 years occupies three hours on the dial. The silurian period of 6,000,000 years is represented by one hour of geologic time. The jurassic, a period of 3,000,000 years, by thirty minutes. Each second on the clock represents approximately 1,500 years.

Menes, who was King of Egypt in the year 5510 B. C., and Wilhelm Hohenzollern, who was Emperor of Germany in the year 1914 A. D., were separated by approximately 7500 years, or five seconds of the Geologic Day. It is reported that Adam's attention was called to the apple in the Garden of Eden about the year 4004 B. C., and it is also reported that Newton by reflecting on a falling apple, discovered the principle of gravitation in the year 1665 A. D. From the time that Adam ate the apple till the apple hit Newton on the head was four seconds on our clock. We have been told that the Tower of Babel was built about the year 3500 B. C., and we know that the Woolworth Building was erected early in the XX. century A. D. The time between these two great events in building construction is represented on our clock by three seconds of time. From the Battle of Jericho to the Battle of the Marne was two seconds; from the "Ten

Points" of Moses to the "Fourteen Points" of Wilson was two seconds; from the birth of Jesus Christ to the death of Martin Luther was one second; from the invention of gunpowder to the introduction of poison gas was a half second; and from the Crusades to Coxey's Army was a half second.

If we put together all that has been discovered about astronomy, we must assume that there was a time in the history of the earth when it was a whirling mass of nebulous matter, very similar in appearance to the Milky Way, and that it gradually cooled from an intense white heat to yellow, then red. This age of the red heat might be called the fire or pyrotic age. The heat rising from the earth against the cold of space caused fluids in the atmosphere to condense and to come down as rain. The rain, in turn descending on the fire, further cooled the mass. This warfare between Vulcan, the Fire God, and Neptune, the Water God, we have reason to believe, raged for a half million years. By two on our clock, the outer layer of the earth was a mass of boiling water, and as the temperature continued to lower, forms of life began to appear, such as the protozoa, a one celled animal; and the porifera, or hydra. By four o'clock the sea was "swarming with swimmers", including amphioxidae and the fishes. In this connection it is well to remember that one of the characters that distinguish a fish is that he is a water breather, direct contact with the air being fatal to him.

By five-thirty, the amphibians began to come and to get a foothold on such islands as had at that time appeared above the surface of the water. Amphibians when first hatched breathe water but later become air breathers. They mark the extension of life from the water to the land.

At seven o'clock, the reptiles, which are air breathers, appeared. At nine o'clock the birds were

flying about, and at eleven o'clock, or when the earth was 66,000,000 years of age, the mammals or fur-bearing animals began to come. At three minutes before twelve, just in time for dinner, came man; order mammalia; genus homo; primate; only animal distinguished by a fondness for gazing in the mirror. From the standpoint of the earth's history man has been here but a very short while, a period of 300,000 years or so; and our scientists infer that he will be here for perhaps another 12,000,000 years. That is, he may be expected to survive until two o'clock of another day.

It is interesting to note in passing that the methods by which the age of the earth has been gauged, include calculations as to the work of denudation of the valleys by the rivers; the salinity of the oceans, sedimentation, radio-activity, thermal energy of the sun, and of the earth and the radio-active minerals and their ages.

HUMAN RACE STILL IN INFANCY

Man is the newest product of nature, the latest arrival on earth. He has been here but a brief period and is as yet in his infancy. Potentially his entire career is before him, and if we are sometimes disposed to be impatient with his shortcomings, we should remember that historically he is not yet ready for long trousers. For the time that he has been on earth he has accomplished wonders. He is the only product of nature that has even attempted the conquest of natural forces or has modified his environment in any appreciable degree.

A scientist of Chicago University has predicted that the men who will be living here twelve million years hence, will have accumulated such stores of knowledge that they will look upon us of the XX. century much the same as we look upon a toad.

A WORLD VIEW

We have now taken the first step in establishing a viewpoint from which to reason concerning the world, life, nature, man and society. One of our ancient church fathers wrote a book entitled "Imago Mundi"; that is, he asked us to visualize the entire universe; to form a comprehensive view of the world and its history. So, our accompanying illustration is the first step in the establishment of an all embracing view of the world in its relation to time and change.

Now having the objective world before the eye of our imagination we are in a position to seek a philosophical explanation or to make an examination of world phenomena; to outline in fact a philosophy of life.

DIALECTICAL MATERIALISM

Our second diagram illustrates what is known as the Philosophy of Dialectical Materialism. This postulates that all things in the world and including the world itself have a beginning, a fulfillment and a period of decline; in short a history. According to this view, things are not permanent but are in a constant state of flux or change. To illustrate, let us reflect for a moment upon a human life. A man is born into the world as an infant; he has his childish troubles, cries over them; eats a peck or two of dirt; cuts his teeth; plays marbles and baseball; runs around with the girls; marries; reproduces; acquires a few accomplishments, sins, diseases and dies. That is, man has a history; for no two seconds of time is he exactly the same.

But what is true of a man is true of other things. A house-fly also is born, comes to maturity and dies. This is equally true of a mouse, an elephant and a mosquito. A chicken is hatched out of the egg, grows

DIALECTICAL MATERIALISM

APOGEE



BIRTH

DEATH



feathers, lays a few eggs at a dollar a dozen, and passes into a feather duster.

What is true of an individual is also true of man collectively. It applies to the population of the city in which you live. Every day new beings are ushered in; every day some pass away; the population is constantly varying. Your city is a different city today than yesterday and tomorrow it will be still different. It has a history.

Dialectical Materialism applies not only to all living things, but to inanimate things, such as railways and street cars. Every day the old cars are thrown away and are replaced by new ones; every day old rails are taken out; old men are discharged and young men employed in their place; new methods are introduced and old methods discarded. In the Car Men's Auditorium in Chicago is a series of wall decorations representing the history of street car transportation. First is shown the horse-car; then the cable-car; then the electric-car; and finally, the latest introduction, the two-car train.

Time was when our ancestors in going from place to place, went on foot; later they rode in an oxcart; then in a carriage drawn by horses; then came the railway train with its palace coaches; and it is very probable that our grandchildren will look down upon us from the dizzy height of an aeroplane. That is, transportation has a history.

But what is true of man and his devices and implements is also true of stars, worlds, planets and moons. Solar systems have an origin, a development and a dissolution. The moon, once intensely hot, has now cooled to 1500 degrees below zero. The sun is cooling gradually and we have every reason to infer that in some vague and indefinite future time, the earth will be as cold and lifeless as the moon.

All matter and energy are in a constant state of flux or change. The elements embraced under the science of chemistry are being slowly transformed from a higher to a lower form; all manifestations of life are undergoing change. Even the prevailing ideas, thoughts and opinions of man change from moment to moment. All his institutions have a beginning, a period of development and a period of decline and decay. Change is the one constant, universal manifestation. This applies to all things, from a glow worm to a star; from dust to diamonds; from a daisy to a sun; from a simian to a savant. The Philosophy of Dialectical Materialism applies to small things as well as to the great and to the great no less than to the small.

The microbe lives but a single hour; but in that hour it is born, rises to maturity, grows whiskers and dies of old age. The honeybee lives but six weeks, but in that time it wears out its wings and gives up its life. For a grain of wheat the three stages of transformation require months. For animals it takes years; in the lower forms of animal life, perhaps a score; in the higher, three, four, five scores. In the case of nations, peoples, societies, governments, it takes thousands of years. W. M. Flinders Petrie F. R. S. has been so bold as to say that their average duration is 1,500 years. In the case of worlds, suns and stars, the changes take millions of years. But whether it is the amoeba, the smallest visible living thing, or the great orb that lights the day, each thing has a history; each is born out of something else; grows into something greater and more wonderful; and in turn gives way to something still more marvelous.

Theodore Dreiser, able American novelist, writes concerning this universal law of change thus: "The old or unyielding die or crumble; the unwitting young

arise to take their places. By this same thing which brings man into being is he ended before he becomes inelastic and unpliant. Indeed, Nature constantly replaces her handiwork, quite as in the case of the leaves on the trees, creating newer, greener, sappier things. This is just as true of religions, theories, arts and philosophies as it is of animals, races and individuals. Nothing is fixed. The most convincing and stable thing that you know may well bear inquiring scrutiny, even this law of change. Out of the well springs of the deep what may not arise?"

Socrates, an inquisitive old man about town in ancient Athens, with an annoying habit of prying into everybody's business, was the inventor of the Dialectic. That is, he saw the variations in things and realized that all things had contradictory aspects. So he reasoned that if there is any truth to be had it can be best comprehended by looking at its several contradictory aspects. This method of reasoning is called Dialectics because it considers the contradictions that exist in things.

Materialism is that philosophy which regards all the facts in the universe as explainable in terms of matter and motion. During the long history of philosophy there have been many schools of Materialism, those of the French and the English being the most notable. And whatever man has succeeded in accomplishing while on earth has been largely due to a materialistic philosophy or the willingness to look reality in the face. Unfortunately all the materialistic philosophies have viewed the world from its static, rather than its dynamic aspect. Materialism was based on reality but it viewed reality standing still as it were. In the last quarter of the XIX. century, Frederick Engels, a German philosopher, conceived that both Socratic philosophy with its contradictions and French Materialism with its hard headed realism

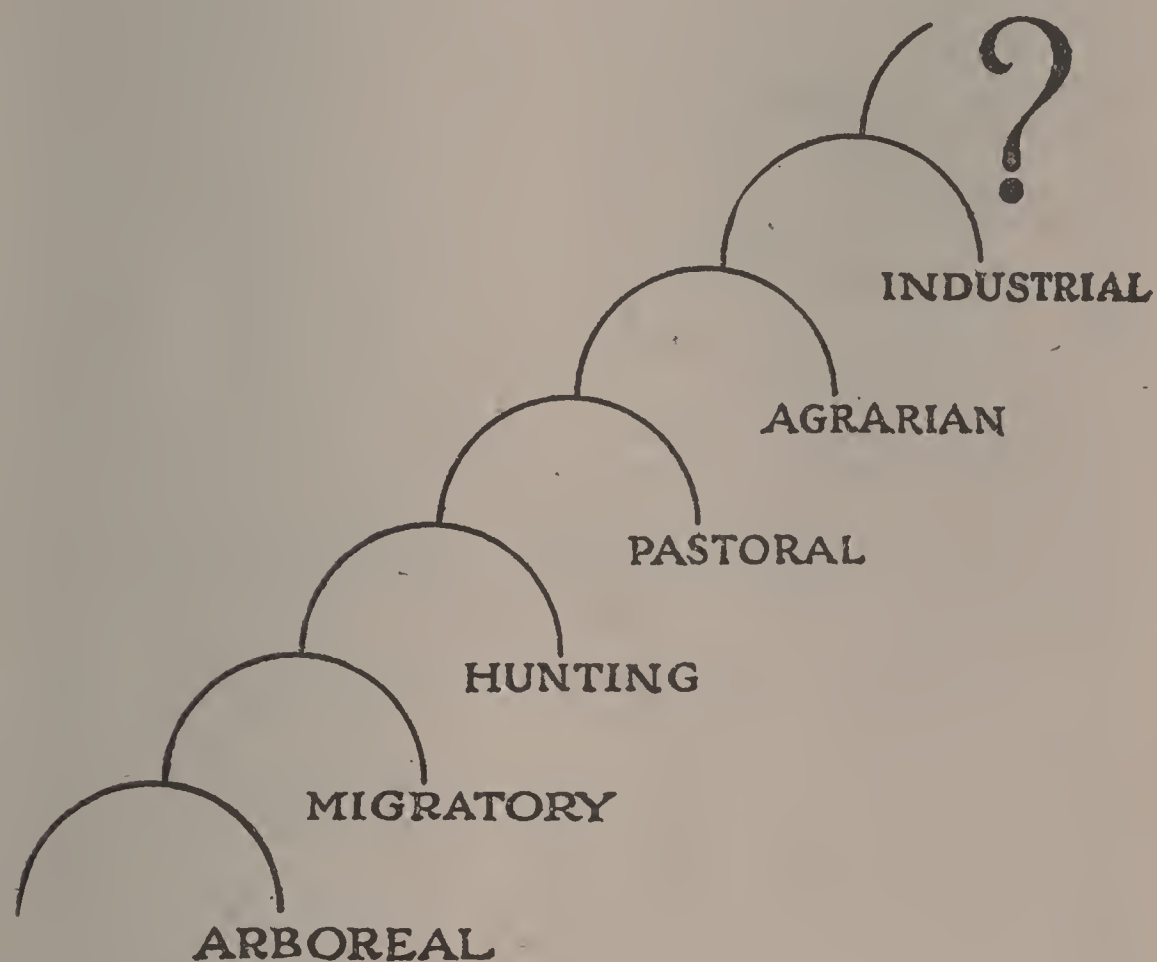
contained some elements of a basic philosophy that would really explain the universe. So Engels took the Dialectic by one hand and Materialism by the other and performed a marriage ceremony. He united then into one philosophy and named it Dialectical Materialism. This philosophy postulates the universality of change. It is the philosophy of philosophy.

DEVELOPMENT OF SOCIETY

The accompanying diagram represents an application of the principle of Dialectical Materialism (dealt with in the preceding section) to successive social changes; that is it illustrates the three stages; the beginning, development and decay of six distinct social organizations since man has been on earth. It shows how in turn, each grew out of the preceding, retaining what was of utility and had survival value; discarding what no longer served mankind. It shows that in each of these changes or revolutions the determining factor was some discovery which gave man a greater mastery over natural forces, a greater knowledge of his environment and an increasing degree of intellectual freedom.

By referring back to our section on the Geologic Day, we recall that when man first appeared on earth, there was no bread and butter; no pork-chops or delicacies such as we now have; no guns; no bows and arrows; no battle ships; not even a stone hatchet for self defence against other savage men or wild animals; there was for him no protection from the untamed forces of nature, such as lightning, cold, heat or rain; no houses, no stoves; no electric lights; not even a tallow candle to dispel the darkness. There were no jails or penitentiaries to confine his enemies; there was no dictionary, no written or spoken language to communicate or record ideas; no preachers, teachers, editors or orators to instruct him; no fine churches or wise universities to lead or mislead him.

THE DEVELOPMENT OF SOCIETY



Man was a naked savage, with only his two hands and five senses, to aid him in conquering the world. The animals were here before man came upon the scene. They were large and hungry and ferocious. Some were as strong as elephants, some as aggressive as lions and hyenas, others that could fight like gorillas. Some of them had better eyes than man's; some had better ears; a keener sense of smell; better locomotion; better weapons of offense and defence.

ARBOREAL SOCIETY

When man arrived he was ushered into a hostile world. The most pressing problem was one of preserving his life. Thus he was driven by necessity to take advantage of such opportunities as nature afforded him. It is easy to conceive that under such circumstances, man could only have survived, in or among the trees. In the trees the hosts of his enemies were reduced by a considerable percentage. The first society, therefore, we may call a "tree" or "Arboreal" society.

In the tree man must have felt some sense of security, and growing power. It became possible for him to set up certain rules and regulations of conduct; this was the beginning of what later developed into the social institutions of language, religion, government, marriage and property.

We have seen that man's mode of living was determined by his material environment. His food and shelter were of course dependent upon his surroundings. We are now to examine his attitude of mind toward his surroundings, and in this we trace the beginnings of religion, government, family and philosophy.

Since safety was found in the trees and dangers lurked beneath them, the idea of the tree became in man's mind associated with protection and safety.

His idea of what was good was associated with what came from the benevolent sunlight, air and warmth of the sky above; and his idea of what was evil grew out of his fear of the animals that walked or crawled on the earth, and of other dangers beneath them. To this day man associates the idea of a heaven, with some place "up above" and a hell with some place below.

The tree was his protection; it furnished him nuts and fruits for food; its branches shielded him from the sun's rays and from rain; its leaves trembling in the wind suggested to his groping mind, life, intelligence and independent action. In fact, he ascribed to the tree the characters of a sentient being, a creature whose power he could not fathom and whose good will he must obtain and keep. He thus became a tree worshipper.

His rudimentary education began with the necessity for evading his enemies. Not being their equal in strength or keenness of perception, he was dependent upon his agility in escaping danger. He learned to leap stealthily and to hide among the leaves; to swing from branch to branch; to detect the various signals of danger from other animals and to elude them. This information he communicated to the young. Thus tradition was instituted among men, as it had originated among mammals with the first attempts of the mother to warn the young of danger and to escape from harm.

Primitive man's mating instincts were gratified by seizing a wife and dragging her away to a cocoa-nut tree. Since each individual made his own marriage laws to suit himself, each no doubt had as many wives as he could defend and supply with cocoanuts.

In the forest where Arboreal man lived, were many old dead tree trunks and branches. It not infrequently happened that a tree trunk was struck by

lightning and ignited. Possibly, when this first occurred, it occasioned him great fright, but in due course of time, he became accustomed to the phenomenon. Being curious, he began to study this remarkable "animal" that devoured wood. He noticed with interest that the intense light and heat which it emitted, frightened the other animals away.

MIGRATORY SOCIETY

In course of time one young tree dweller, more observing, more daring or inquisitive than the others; or having more leisure to speculate; or being more advantageously situated for observation, discovered that by coming to the ground and gathering the burning twigs or branches he could surround himself with them and remain in comparative security, temporarily safe from the more fearful and less intelligent animals.

Upon making this discovery he communicated it to his friends with considerable egoistic delight; whereupon, they set upon him with derision calling him hard names and making disparaging reference to his mentality. The more zealous tree worshippers accused him of heresy and of offence against the tree god. Others declared this bold and audacious innovation would break up the home, destroy the government, incite riot and rebellion. Others lamented that it would corrupt the youth of treedom and bring sorrow and disgrace to the respectable elders of the group.

We can well imagine these discouragements made him "a little warm but not at all astonished." Seeing that no disastrous results were visited upon him because of his bold bad conduct, one by one the undesirables and a few of the younger and more venturesome joined him in his defiance of established custom and some of them boldly forsook the home and traditions

of their fathers and took up a permanent though hazardous existence on the ground. This period of society lasted for about 150,000 years, or one and one-half minutes of the Geologic Day. But the old men who clung fearfully to the old customs; the stand-patters who remained in the trees eventually died of old age.

The discovery of fire, in time freed man from the restraints of tree life and was his first great achievement. It changed the prevailing religion; it changed the government; the education and the customs of living. It affected the language by the addition of new terms.

From having to subsist entirely upon raw foods, such as insects, honey, nuts and fruits, found in the trees, man in the new society was free to leave the forests to go into colder climates, and to travel up the streams for clams and fish; he would swim under the water and grab the ducks, pulling them under and breaking their necks. He now had a far wider range in procuring his food and exploring the world about him.

From a tree worshipper he now became a worshipper of fire. The fire appeared to him to represent all that was most powerful and most essential to his welfare; it seemed to him a living thing; to be governed by its own caprice and to visit vengeance and pain or to dispense benign warmth and protection at will. He began to make psalms and render worship to the capricious and powerful god of fire. He propitiated the angry fire god by human sacrifices; he set slaves to tend the sacred fire, and killed them if they let the sacred fire go out.

The new existence brought new necessities in relation to education and association between man and man. Some new system of regulations or laws of conduct must have grown up around the making and tending of the fire, which may be compared to a primi-

tive or rudimentary governmental institution. Thus did the discovery of fire completely revolutionize "society" from its base to its superstructure.

Out of the tree society grew a migratory society. Man now traveled with the seasons and the food supply. He adopted a migratory religion, migratory politics and a migratory family life. Although his marriage institution was modified somewhat, he still retained as many wives as he could manage and defend. He lived in this migratory society for about 60,000 years or thirty-six seconds on our clock.

When this society came to its full development and the population was pressing against the limited food supply, an agitator appeared. He, like his predecessor, the discoverer of fire, was one more fortunately situated or slightly more observing than his fellows and happening to note that a falling stone frightened away the animals, he learned somehow to fit a stone to a haft and to hurl it in such manner as to throw it a distance and to kill animals two or three times his own size and strength. In this remarkable discovery he got action at a distance.

Manlike, being enthusiastic over his discovery and indiscreet in his speech, he proclaimed his achievement triumphantly; whereupon, "just the same as before," the old men set upon him with derision and condemnation:

"In the first place," said the sages; "the thing
cannot be done,

And, second, if it could be it would not be any
fun.

And third and most conclusive and admitting
no reply,

You will have to change your nature. We
should like to see you try."

HUNTING SOCIETY

But all in due course of time, some of the more dauntless or progressive, took up his ideas and put them into practice. Those who preferred to go on in the ways of their forefathers, were unable to keep up, in the struggle for existence; they were left behind in the race; and finally died out. The young, vigorous and ambitious ones carried forward all that was good and practical in the preceding societies.

Mankind here began living in a Hunting society. This caused a transformation of all of his institutions; he developed a hunter's vocabulary, a hunter's psychology; a hunter's government, a hunter's ethical code or system of conduct; from a worshipper of fire, he became a worshipper of a "Mighty Chieftain" and when he died he went to the "happy hunting ground." His stone hatchet was buried with him to aid his soul in the conflict with wild beasts of the spirit world. He now began to educate the youth in the art of hunting. From being a refugee from nature's forces, he now proceeded to carry on an aggressive warfare and to extend his dominion over the lower animals.

If he wanted a wife he grabbed one by the hair, from a neighboring tribe and dragged her to his lair. Like his predecessors, the tree dweller and fire worshipper, he had as many wives as he could defend and master.

He lived under these conditions for a period of 20,000 years, or fifteen seconds on our clock. Aboreal society lasted for 150,000 years; Migratory society lasted for 60,000 years; Hunting society, for 20,000 years. Each society required but one third of the time of the preceding, for its maturity and decline. Human progress is thus seen to be in the ratio of three to one.

PASTORAL SOCIETY

When the Hunting society had reached its highest development, members of the society had accidentally discovered that the "wild animals" were not necessarily wild; that they were susceptible to education and domestication. One of the inventive geniuses among the men of that time made some daring experiments in this direction and meeting with some success he announced a startling theory. "It is not necessary," he declared, "to kill the animals. It is a waste of effort to go about promiscuously destroying all these valuable life forms. I can teach the dog to hunt, and the horse to fetch and carry. The cow, sheep and pig can be made to serve us and we should not forget the wild hen with her delicious eggs."

By this time the woman had tamed the man, and it is very probable that her success led her to suggest to the man that he could in turn tame the animals. "I will cut wild grass for the horse and my man will ride on his back when he goes hunting. I will feed grass to the cow and she will give the warm white milk to drink. I will feed the dog and he will be our true First Friend," she said.

"But just the same as before," the conservatives in the society, the upholders of the old faith, the aged and the mental defectives;—those who had not sufficient power of mind and character to change the momentum resisted the new ideas and finally perished with the old regime. The young, vigorous and aggressive element carried forward all that was good in the former order and transformed the institutions to meet the new requirements. They changed the religions, the politics, the government, the education of the young. They modified the marriage customs and increased the vocabulary by many new terms.

If one wishes to understand the economics of this society, one should read the Book of Job. In it

is written: "There was a man in the land of Uz, whose name was Job;—His substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east." The Supreme Being also passed through an evolutionary change; from a Mighty Chieftain, he became a Good Shepherd looking well after his flocks and herds on earth. The poet of this age sang: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters."

The Arboreal man had as many wives as he could defend; the Migratory man had as many wives as he could master; the Hunter had as many as he could capture; and now we are up to King Solomon's time. Just to show that he was the King, he had more wives than any body else; in all, seven hundred wives and three hundred "cucumber vines."

Early in the Pastoral society, there were no buildings adequate to house the large herds and flocks that man had domesticated. So, he would place them in charge of a shepherd who, having time to spare, would lie on his back and watch the wheeling heavens above him. In his fancy, he traced pictures in the sky. To these he gave various names, as the "Ram", the "Lion", the "Twins", the "Virgin", the "Bull", the "Fishes", the "Scorpion." If you wish to investigate the results of the shepherds musings, you need only turn to the first page of the almanac, patent medicine or otherwise; there you will find represented the fantastic outlines of those familiar things that he pictured in the sky. Thus was begun our science of astronomy, more than 8,500 years ago.

AGRARIAN SOCIETY

For 8,000 years man lived in a Pastoral society; five seconds of the Geologic Day. But by and by certain factions became discontented with the monotony and inactivity of the prevailing regime, and one day gathered in a little crowd on the hill side. Among them was the irrepressible rebel, 'the man with the new idea.' He very probably spoke to them in this wise: "It is all very well that man has discovered how to use fire; it is good that he learned how to make and use the stone-hatchet; it is well that he discovered how to domesticate the animals; but I can do all this and something more, something greater than any of them.

"My new discovery will solve all our problems and usher in the perfect paradise on earth. I can take a grain of barley and plant it in the ground. By giving it careful attention for some two or three months, I can gather a hundred grains for every one that I plant. I can do this with wheat and corn and oats; I can domesticate the cereals and fruits of the earth, much as our ancestors domesticated the animals. What I can do, you also may do. If we wish, we may add a new source of food supply; may conquer one more dominion of nature. Now disease and plague and epidemic take away our live stock; when such calamities come upon us we should be able to make up our losses by a new food supply. The introduction of agriculture will increase our food supply and by the same token, increase the leisure of man; the era of peace and plenty will have arrived."

Unfortunately, for the speaker, he was more enthusiastic than discreet and "just the same as before," the hard heads met his eloquence with derision. They cried: "Stone him, crucify him, confine him under the hill. Kill him, he's got brains. He is against religion; he is against the government; against mo-

ality; he wants to break up the home; he will corrupt the youth; he will bring down upon us the wrath of heaven. God made the earth as he wanted it made and he planted such things as he wished to grow, where he wanted them. To grow grains by planting seeds, it is necessary to break the ground; to break the ground is to break the law;—a sacrilege, a heinous crime. Besides, if man plants grains, it will be necessary to divide the land up into sections and parcel it over to individuals for their own private use. As you well know, man is so selfish and greedy that in a short while, some shrewd one will own the earth.” For some time, such arguments arrested progress.

However, after much wrangling and dissention, mankind finally adopted the new idea and began a new society based on agriculture; this we may call the Agrarian society. When we view it from the standpoint of history, we find that it revolutionized all the institutions of the preceding order. To survive, these institutions had to be modified to suit the Agrarian life. The patriarchal government was transformed into a territorial; in place of polygamy was substituted monogamy. If man was to plant and reap a harvest it was necessary for him to possess the land. A passion for privately owning the land developed and resulted in the institution of inheritance. In this way the children retained the patrimony of the father.

But this presented the problem of the parentage of the children. For this, man adopted a very practical solution. That was for one man to marry one woman and permanently retain her as his wife. By this means only could he be reasonably sure as to which were his own children. His religion was also transformed. From a shepherd's faith, he evolved an imperialistic religion and this in due course of time came to be known as Catholicism.

Men became landed proprietors, some owning vast estates, some small and some none at all. Man occupied a given position in a land owning hierarchy, and this hierarchy on earth was idealized into a hierarchy of souls in heaven.

With the introduction of the Agrarian society, the young, vigorous and progressive were the leaders of opinion. Society went forward in leaps and bounds. Men began to travel; a new impetus was given to navigation; the Mediterranean Sea was explored from Tyre to the Pillars of Hercules and from Amphiopolis to Carthage; great armies were mobilized to support great states and empires; man began to communicate his thoughts by the written word. He lived in the trees for 150,000 years; he led a migratory existence for 60,000 years; he was a hunter for 20,000 years; a shepherd for 8,000 years; he was a farmer for 3,000 years. During that 3,000 years more was accomplished than in the preceding 240,000 years.

Thus again is illustrated the ratio of human progress. Man's advancement was not due to a bigger brain; not because he was better looking; more moral, patriotic or religious; not hereditary genius but downright, hard cold facts in regard to nature and her laws enabled him to rise above restricting conditions and throw off the past. But the old conservatives who could see nothing but heresy and sacrilege in farming and navigation, and anarchy in the new customs and ideas stuck to their old shepherd institutions and perished with them. Nature in her kindness finally eliminated them as unfit for survival in the new era.

In the transition nothing was lost to mankind that has utility. The ethics, religion, and politics of the former period were discarded as impedimenta; all that was practical, valuable and helpful under the new regime was retained; society lost nothing by the transformation, but only freed itself from the supersti-

tions of religion; incongruities of political forms; impracticability in education; from obsolete customs. Even the language was transformed to meet the needs of the new interests, new activities and new ideas and ideals.

Fire, which had been discovered thousands of years before, still had utility and was better controlled; the weapon was improved and elaborated; the domestication of animals was more complete; more of them had been brought under man's dominion than in the Pastoral age. But agriculture was the dominant occupation of the age and it colored every institution.

In an Agrarian society many difficulties and inconveniences presented themselves. A few examples will suffice. If a man wanted to know the hour of the day, he was obliged to look at the sun. He had no watches or clocks. On cloudy days or at night he had no way of determining the time. If he wanted a pair of stockings for his feet, there was no ten cent store where he could go to purchase them; he must be on good terms with his grandmother because she knitted all the stockings, by hand with hard and tedious labor. The same was true of shoes. Grandfather's hand labor supplied them. They were not for sale, but for use.

As the society matured, all activities increased and the wants and needs of the people increased accordingly. Some system of barter and exchange became necessary; and a class of tradesmen sprang up whose function it was to pass from one community to another and carry wares of one kind to exchange for another kind. But there were no free public roads as today. All the land was owned by the feudal baron who entrenched himself in the castle and controlled the highways. He owned not only the land but all that was attached to the land; he owned the teacher, the preacher, the philosophers, the government. Had

there been an Agrarian "Daily Times," its editorial policy would have been dictated by the feudal baron and nothing would have been tolerated in its news columns or advertising pages, not strictly in agreement with his economic and political interests.

He dictated public opinion and public policy. He controlled all institutions and activities because he was so situated that he could enforce his demands. Clad in his armour, and having in his hand the sword, owning his vast estates, he was a most efficient wielder of thought and opinion. He completely dominated his age and time.

Owing to the inconveniences of this system of social organization and the tyranny of the feudal barons, some sections of the population congregated in towns and developed some particular industry. They soon began to trade with their neighbors. Ivory, silk, cotton, wheat, camphor, indigo and numerous other articles were carried from one locality to another. This was done by ships, by caravans and by individual men on horseback. The feudal baron lay in wait at the river mouth, along mountain roads, or the highways over the plains. Clad in his impenetrable armour, mounted on his valiant steed also clad in mail, with a safe refuge behind his castle walls, and with the government behind his audacity, whenever a caravan or a trader approached, he boldly demanded a toll for the privilege of passing over his land. For his toll he was in a position to take whatever he desired. This was always the choicest, the best and the most valuable and frequently the largest portion of the load the trader carried. The trader being unarmed, and unprotected by armour, not having the support of the government, was disposed to be noncombatant and compromising. He could only submit to the exactions as gracefully as possible.

As time passed, in spite of the greedy demands of the feudal lords, trade increased and the merchant class became very rich and prosperous. Much of this wealth was concentrated in the cities, which in time became very prosperous and powerful. Under the protection of these cities were young men growing up who were sensitive to the difficulties and who sweated under the injustice and tyranny of such a system. By them thought was stimulated and restlessness became everywhere manifest. About this time, one bold youth startled the populace by announcing that it was not necessary to look at the sun, in order to tell time. He said that he could build a factory, and in that factory he could make a little round instrument, describing the journey of the earth around the sun, by means of which he could determine the time, whether by night or day; in fair or cloudy weather.

Early in the Agrarian society, even Caius Julius Caesar was confronted with difficulties growing out of the problem of time. When Julius wanted to know the hour he had to send a slave down to the Roman Forum, to look at the sun-dial. When the slave returned to Julius he told him the exact time by the sun-dial. This accounts for the fact that Julius was always a half hour late.

With the proposal of factory production, the old standpatters raised a howl against the innovation. Just the same as before, they denounced the youth as an anarchist. "He is against religion! Against the government, Put him in jail! Chain him in a dungeon! Send him to the galleys or burn him at the stake," they cried. "He will break up the home; he is against private property; against morality; he will corrupt the youth. The fact is," said they, "his ideas and conduct are altogether obnoxious and subversive" (for refined and cultured conservatives always talk like this). "Put him in jail," and they did.

But another youth, more disposed to reflection, or perhaps more indolent than the rest, proposed to make a machine for knitting, which would produce more and better socks in a few hours than grandmother could knit in a lifetime. At this proposal there went up a howl that reverberated from Bagdad to London, from Thebes to Cologne. "What! Throw grandmother out of a job? Ingrate! Desecrator of the hearth! Disturber of the peace! Undesirable citizens! Excommunicate him! Exile him! Put him to the galleys! Throw him in chains!" they cried and it was forthwith done.

"But," said another modest young enthusiast from Genoa, Italy, "the world is round. I can sail westward over the Atlantic and evade the feudal barons by making a new route to India. Give me ships and men and I will prove my contention." Cried the standpatters the same as always, "This man Colombo is crazy. He's a nut. It is absurd on the face of it. You have only to look at the earth to see that it is quite flat." And the boys and girls on the streets of Madrid pointed their fingers at their heads significantly as Christopher Columbus went by.

Another disturbing upheaval was precipitated by one Martin Luther. This man had lived most of his life in the city, and had become accustomed to the habits and ways of the trading class, their trials, difficulties and tribulations. He became very much dissatisfied with the feudal characteristics of the Catholic Church and quite innocently proposed some reforms. The citizens of Wittenberg were one morning astonished to find nailed on the church door, a document, containing "ninety-five points," challengeing the church practices of the time most offensive to his ideas of ethics and justice. These points dealt with indulgences, masses, pilgrimages, purgatory and the headship of the Bishop of Rome.

The publication of Luther's "Theses" brought him many sympathizers among the trading class of Germany and other countries. Since he had behind him the influence of the city population it was necessary to be very adroit in dealing with this upstart. Luther met opposition, but his ideas finally triumphed and thus was born the modern protestant church, based upon democratic rather than autocratic ideals.

All these things served to break down the power of the feudal baron, who had been supported by the authority of the Pope of Rome. Luther's influence among the trading class increased and his religion became the religion of the merchant or trading class, that we now know as the bourgeoisie.

INDUSTRIAL SOCIETY

But the most significant thing that happened in the Agrarian age was the discovery of the action of gun powder and its application to warfare. Said the chemist of the day: "We can take some saltpetre, some charcoal and some sulphur, mix them in certain proportions, and make a substance that when ignited will expand with tremendous rapidity and force. We can confine this behind a leaden bullet and the bullet will penetrate the armour of the feudal baron and shatter the walls of his castle." So armed with his gun and bullets the trader marched triumphantly against the feudal lords. Not only did the leaden bullet and the cannon ball penetrate their armour and shatter their castle walls, but they battered into ruins his religion, his politics, his morality, his government. By gunpowder he was led to entertain some doubt concerning the "fixity of institutions."

In place of the feudal baron's psychology and dominant ideas, there grew up the institutions, practices, ideas, customs, laws and government, education and religion of the trading class; far more democratic,

more tolerant, more in accord with progress of the majority of mankind. Now universities were builded, and men of science were encouraged on every hand. In order to carry on trade successfully, it was necessary that the great mass of men should be able to read and write, to add and subtract; necessary that ocean navigation should be extended; that geographical knowledge should be widened. This required accurate knowledge of astronomical phenomena; of the expansion of gases; of the habits and habitats of animals: Even the peculiar characteristics of the outlanders and heathen were investigated and tolerated in the interest of trade. A knowledge of the heathen's psychology was essential, if the trader was to cope with him in barter for a bracelet or an anklet. Some of the more forward looking merchants of the time conceived that a good capable missionary might be useful in helping to establish a market for chewing gum, whiskey and Bibles.

The Agrarian society, or feudalism lasted for about 3,000 years, or two seconds of the Geologic Day. It passed out in England in the year 1688, and died in the streets of Paris in 1789. Gun powder came into existence with industrialism and has been its constant companion ever since.

But the old conservatives clung to the customs of the preceding age. They were unable to adapt themselves to the new conditions; they became reminiscent, anaemic and finally died. With them went the prevailing ideas of their society. Thus another great social organization had its origin, maturity, decline and decay; the trader, the bourgeois, the captain of industry came to the fore with his cent per cent, stocks and bonds, bookkeepers, stenographers, efficiency systems, profits and losses, newspapers, lyceums and pamphleteers, sewing societies and settlement houses for social uplift.

With the trader came the printing press, which extended knowledge to all classes of people. Heretofore, education had been the special privilege and possession of the nobility and the priestly classes. He liberalized the political institutions and gave the great mass of people participation in government; he inaugurated an era of free thought, free speech and free press; with him came all the modern methods of communication, such as the telephone, telegraph, railways, steamships; whereas prior to the day of the industrialist, the average man could not go farther than fifteen miles from home, it is now not uncommon for men to traverse the globe again and again. He broke down race prejudice, religious prejudice and to a large degree class prejudice. Another thing that he demonstrated was that there are other universes than ours; he extended his vision by the use of the telescope; he eliminated in a measure, time and space, by means of telephone and telegraph; extended his locomotion by the steam engine and later by electricity; he set up a greater harmony between science, religion and philosophy and was the chief means of freeing the world from intolerance.

He did much to emancipate woman from tyrannous customs. And best of all, to carry on capitalistic enterprise it was necessary to place responsibility, the result being to develop a great common people possessed of knowledge, strength, courage, will power, insight, skill and initiative.

He explored every nook and cranny of the world, and published all available information. Not satisfied with the boundaries of our own planet, he turned his telescope on other worlds and ferreted out their innermost secrets.

He drove the gods of his fathers from the realm of the stars, planets and suns. Law and order were everywhere introduced under his magic sceptre; erst-

while guided by caprice along the course of their orbits, the planets now fell into step and pursued their orderly course without danger of collision. Comets, eclipses, earthquakes, lightning, volcanoes, geysers, tidal waves, yielded their terrors, to the industrialist's tireless inquisition. Light, heat, sound, electricity, gravitation, the atom, and the electron gave up to him their secrets; and his enterprise and adventure dispelled the mysteries of sleep, insanity, dreams and other psychical phenomena; he drove out the medicine man with his incantations and mystic ceremonies and introduced sanitation and hygiene. By the improvement of artificial light, he lengthened his days to the amount of three months each year; as an innovator of labor saving devices, comforts, conveniences and luxuries; he outstripped anything ever dreamt of in previous orders of society.

He peopled the great continents, the islands and the caves; his ships dotted the seas from London to Melbourne and from New York to Hong Kong; he delved in the earth's crust and brought up the magnificent treasures hidden there; he dived into the seas; he ascended the mountains, denuded the forests; spanned the rivers, navigated the air, and extracted from every department of nature the wealth and energy stored therein.

He built great universities and museums and enriched them with treasures of art, science and literature; he put a school on every hill and a newspaper in the hand of every man, woman and child.

His ancestors had invented money but he made it the chief instrument of his magic. The dollar sign became in his hand the mystic wand by means of which he completely transformed society.

The ushering in of the Industrial society, commonly called Capitalism brought with it a complete

revolution of government, education, religion, family life, ethics, art and literature.

The first man was a tree worshipper, the second a fire worshipper, the third worshipped a mighty chief-tan, the fourth had a shepherd's religion, the fifth the religion of the autocrat; the industrialist now proclaimed a banker's religion. His hymns and sermons and ceremonies were based on the concept of a rich traders' kingdom with streets of gold and crowns of jewels; a land of eternal rest where the industrious would be freed from toil and the humble would have power; the poor would inherit the earth; the saved would enjoy vengeance over their persecutors and the obedient sit at the right hand of the Supreme Ruler.

Factory production completely drove out hand labor, and material wealth was produced not for consumption but for profit. To produce for small cost, and dispose of for gain became the prevailing ambition, the universal standard of life; to accumulate wealth became the prime incentive to all activity. Shrewdness and foresight were employed in determining in advance men's wants and needs; or in creating artificial needs in order to supply them at a profit: saving and hoarding became the mark of respectability; and the amount of endurance, the stamp of an efficient employee. To take advantage of another man's need or weaker position was the evidence of intelligence and shrewd business judgment.

The masters of the Industrial society in order to maintain their place had to resort to the most extraordinary measures. Some of their number conceived the new and original idea of making paper soled shoes and selling them for the price of leather. Others machined peanut shells which they sold for breakfast food. A third introduced shoddy into the clothing business and his competitors seeing his success soon sophisticated all their products. In time, this method

of sophistication of things became almost universal and one of the most destructive influences in the society.

For the protection of his iniquities, the industrialist instituted graft in his politics, his religion, his education and his business enterprise.

His machines were so productive and it took such a small percent of the population to produce for all that the result was that a great mass of unemployed grew up on one hand. They were the canker worms that gnawed at the vitals of society. On the other hand grew up a class of idle rich, parasites on the body politic and functioning to subject the restless and dissatisfied elements in society by sophistry, pomp, and the paralyzing prestige of opulence and power.

To maintain himself even in his destitute state, it became necessary for the competitive workingman to put his children into industry, and this eventually made them his rivals in the struggle for higher wages and better working conditions. Under the stress of unemployment, the most efficient and capable were reduced to the standard of the inefficient, the defectives and the indigent.

But the greatest problem that he was called upon to face was the great industrial wars, or strikes that shook society from center to circumference with increasing rapidity and violence. Larger and larger groups of men were brought into the vortex of these disturbing crises.

So, we find that industrialism like preceding social orders, had its origin, its great period of marvelous development and growth; but within that order, just the same as before, were the seeds of its own dissolution and decline. With the increasing misery of the poor, the concentration of wealth, the gradual lowering of the standard of living for all, the reduction of the well-to-do middle classes and professionals to a

lower standard of living, the foundation of the capitalistic institutions began to weaken and to tremble.

No society can maintain itself after it ceases to provide for the welfare of the population. None ever has.

Out of the crumbling institutions of capitalism, a new age is emerging; society is now in the throes of labor pains. It is about to give birth to a new order. The agitator is now in our midst. He says in substance: "It is all very well that the first man invented fire; that the second discovered the stone hatchet; the third domesticated the animals; the fourth introduced agriculture; and the industrialist introduced production by machinery. These things have been good in their time. We need not give up any of them that still serve us collectively.

"But, it is not enough that one man or group of men should own and control what all must have, in order to live decently. We do not know how the coal came to be in the ground, but we are satisfied that no man put it there with his hands. We all use coal, but in order to procure it, we are obliged to pay some man for that privilege. This man did not put the coal in the ground, nor does he dig the coal out of the ground. All he does is own it. We have to pay him for it, only because we allow him the privilege of owning it. His ownership adds nothing to the value of the coal; it adds a tremendous burden to our already heavy load. He takes advantage of our needs and like the feudal baron he sanctions his power by the authority given him through a government no longer representative of our needs.

"Suppose some man were to invent a machine by means of which he could extract the oxygen from the atmosphere and compress it into a tank much the same as is done with coal gas; some industrialist with his millions of dollars and with his capitalistic vision

and shrewdness would buy the machine, and deny us the right to use the oxygen except upon his own conditions. He would put a hose on your nose, a meter on your trousers leg and every time you wanted a breath of fresh air you would have to drop a nickel in the slot.

"And in this he would be clearly within his rights according to the law as written in the statute books and according to the customs of the time. When a man of substance and of wealth acquired by business acumen, invests capital in a modern improved machine, duly patented in his name, it is his private property to be used by others only on terms dictated by himself. He has done the same with the forests, with the coal in the ground; the same with the mineral oil, and with all the social inventions of mankind.

"Should any of you become dissatisfied with this neat and useful arrangement and should take your complaint to a court of law, the judge and jury would be unanimous against you, because judges and juries are nothing if they are not logical and consistent.

"Since you insist it is ethical that we should collectively own and use the air and sunlight; I say to you that it is equally appropriate that we should collectively own the mines, the forests, the railroads, the street-car systems, the factories, and every other device, socially produced, that serves a social need.

"You ask if this is practical. I say we have already many socialized institutions, many enterprises and devices, socially owned and operated for our own common good. Among them are the streets; it required capital to build the street, it requires capital to maintain the sidewalk, yet any may use the sidewalk without money and without price. It does not require a man to own it. If John D. Goldenastor owned the sidewalk he would have a fare collector on every corner and if

you wished to cross the street you would have to have your transfer punched.

"If we can own and operate a sidewalk socially, if we can own and operate a Panama Canal, if we can own and operate a post office, a fire department, a school house, public parks and bathing beaches, armies and navies, penitentiaries, jails and court houses, in the interest of the owning class, we can own and operate for our common good, the street car lines, the railroads, the shoe factories, the hat factories and the steamship lines, the mines, the bread factories and the chewing gum factories."

"What? You stand for public ownership of tooth brushes, public ownership of handkerchiefs, public ownership of wives, public ownership of socks?" objected one who stood on the fringe of the crowd.

But the agitator answered: "Had you listened carefully to what I said you would have noticed that I particularly referred to socially owning those things which we socially use. That is, those things that we use together, we should own together; and those things which we use privately, should be privately owned.

"We use the sidewalk socially, and we socially own it. But when we use the street car it is quite a different proposition. We use the street car socially, but we allow some man to own it privately. It is not operated by us for our common comfort and convenience, but primarily for private profit. We use it only under conditions which are defined by the owner. We comply with those terms or we walk, if this is what you mean by individual freedom."

These arguments being irrefutable and discomfiting, the conservative and honorable gentlemen answered with derision and anger. "Down with him," they cried, as before. "He is a disturber of the peace; he is against the government; against law and order;

he wants to break up the home, and the old political parties; he wants free love, free booze and a care free life. He is a lazy, disgruntled member of society, too indolent to hustle for himself as our money lords have done, in buying up the nation's resources. He is inefficient, ignorant and uncultured. He should quit talking and go to work. If he doesn't like this country let him go back to where he came from. If he persists, put him in jail, stone him, lynch him, deport him,"

And it was done.

Capitalism is now in the 577th year of its age. Man lived in the trees for 150,000 years; he lived a migratory existence for 60,000 years; he was a hunter for 20,000 years; a shepherd 8,000 years; an agriculturist for 3,000 years; he has been an industrialist for 500 years. Capitalism is now growing old; fast tottering to destruction. Out of the ruins arises the new society, holding fast to all real benefits contributed by past ages; yielding nothing that serves mankind, but, looking forward to greater and better opportunities for all.

"You may call it by any name you wish", says our agitator. But let us provisionally give it a name because it will introduce a civilization where all men will have access to all the knowledge and opportunities of their time, not only of past civilizations but of those that are still to come. Provisionally, let us call the new society Pananthropy, until a better name is suggested.

The new society must displace competition with co-operation; must provide for the youth; must emancipate women from economic slavery; must free the talents and genius of the masses from the repressing influences of fear, worry, anxiety, discouragement and want; must socialize knowledge; it must pass

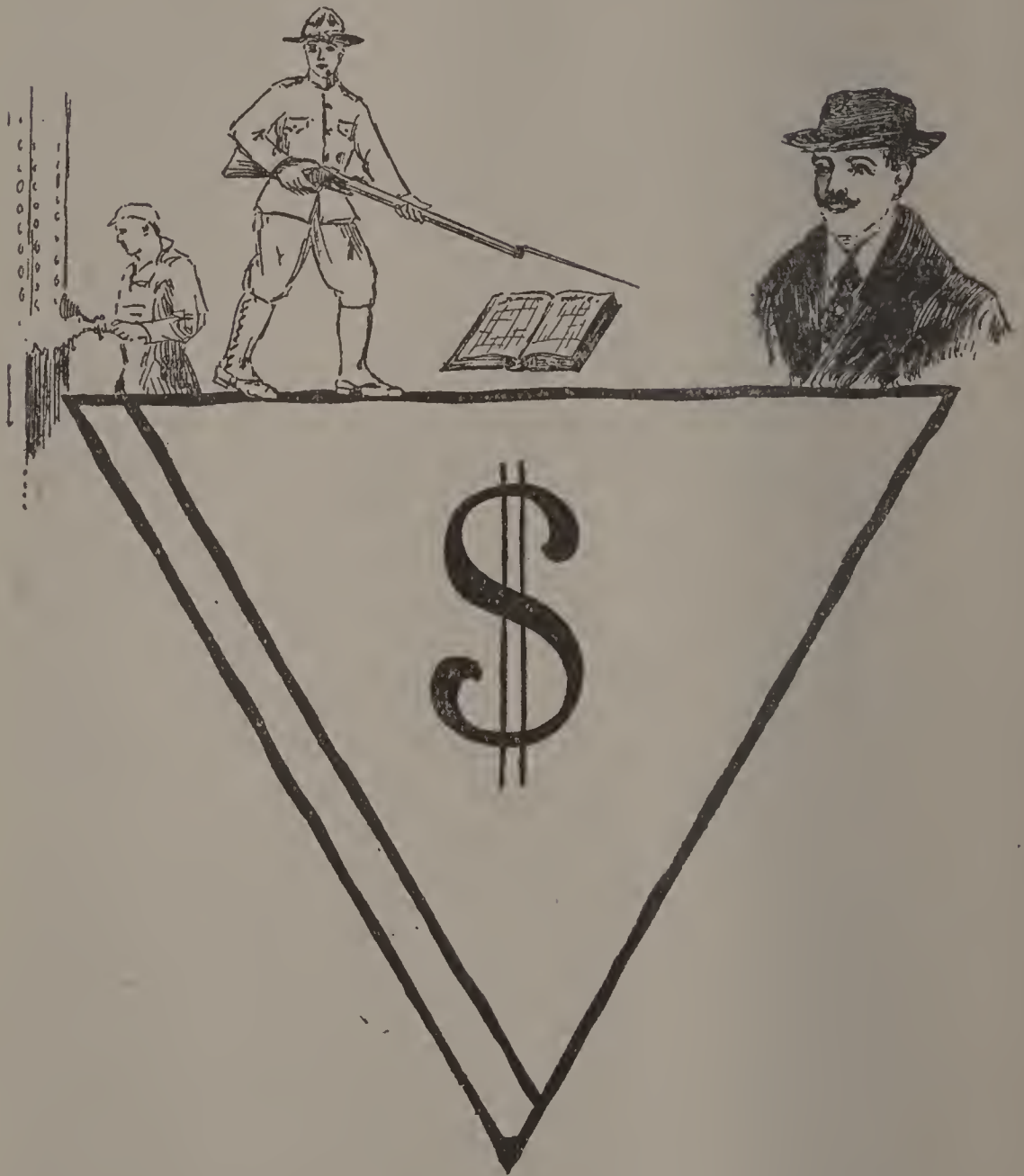
from the administration of people to the administration of things; from a man-handling society to a thing handling society; from a class society to a human society.

MODERN SOCIETY

Our illustration on the following page presents an economic and psychological cross-sectional view of modern society. First, we have an inverted triangle which is marked with the familiar "\$". This dollar sign represents the wealth of the world. It should suggest to us all the buildings in the world; all the railroads; all the steamships; all the automobiles; all the hats; all the coats; all the food and all the money. It represents the accumulated wealth of the world. While we look at this, we should think of all the wealth in England, in Germany, in France; in Japan and in the United States. There was a time, as we have seen, when there was no wealth in the world; no pavements; no pianos; no cook stoves; no electric lights. That was before man came. When man came upon earth, he began to make things; that is, he began to produce wealth; to adjust the resources of the world to suit his convenience.

All wealth has one common characteristic. Typewriters, books, umbrellas and harvesting machines, are all alike in one particular; that is, they are made by men who work with their hands. All wealth is the product of labor. The tree is not wealth until man has applied his labor in making it into chairs, tables, or some other article of use or beauty. The water in the river is of no value until it is bridged or dammed; until it supports a boat made by man's labor; until it is transported by pipes or vessels or pumping stations, for use. A tree in the forest, a fish in the sea, coal in the ground, have no economic value until the the labor of man has been applied to transform or transport them.

MODERN SOCIETY



PHYSICAL ARM OF THE STATE
DOMINANT THOUGHT OF THE STATE

But wealth is produced not alone by men working with their hands; it must have social utility, social values. When there were no men here, there was no wealth here. When there were hundreds of men here there was hundreds of wealth; thousands of men made thousands of wealth; millions of men, millions of wealth and now that there are billions of men there are billions of wealth.

But all men who produce wealth with their hands, have also brains. Brains without hands are unproductive. At the left of our picture, we have a structural steel worker. He has risked his life and employed his time and energies to construct something of great use and beauty. He has not only hands, but brains, nerve, character and feelings. But this man represents all the workers in all lines of endeavor. He stands for the printers, the coal miners, the builders, the railroad workers, the machinists, the farmers, the teachers—all who do useful work of hand or brain.

They produce the wealth of the world. They make the world comfortable, beautiful and convenient, a decent and fit place in which to live. They create all values; they do everything but have nothing above maintenance. They make all the silks and all the satins and all the woolens and all the velvets, battenberg and fine linens; but they wear copper riveted overalls; they make all the musical instruments, but have none of their own. They build all the jails and penitentiaries, and mostly fill them. They make all the books, and the fine libraries and they read little besides the baseball news; they build all the fine mansions and live in the shacks.

The figure at the right side of the illustration represents the individual who owns the wealth, but produces none of it. All that he does to the wealth is own it. If he does any useful work, whatever, he

belongs on the other side of the picture. This man does nothing and has much; he lives without work; the other works without "living."

The line on the left of the triangle marks off the portion of the world's wealth that goes to the support of the working man. The remainder of the triangle is the share retained by the owner, to cover operating expenses, to replace the machinery of production, to support the government, to maintain his social position, to stimulate public spirit. What is left goes down on the books as profit. And here is the rub.

Out of his portion of the wealth, he pays the expenses of armies, navies, police, jails, and jail keepers; editors, preachers, teachers; he contributes heavily to charity and social uplift, he donates large sums to the campaign fund and pays wages to all unproductive workers, including salesmen, advertisers, "realtors" and missionaries.

When all these expenses are paid, what is left, reverts not to the men who produced it, but to the man who owns the machine on which they produced it. It is over this margin of profit that the conflict between workers and owners centers. It is over this portion of wealth that strikes are declared, that lock-outs and boycotts cause such frequent recurring disturbances in society, affecting an ever increasing part of the population.

Since the owner pays the taxes out of his share, that is he pays the salaries of the government officials, the soldier and the police, he dictates to them and they serve him faithfully. Like the feudal baron, he exacts whatever demand he sees fit, and it is in every case all that the worker makes, except enough to sustain his life, and reproduce his kind. The variations in wage are just sufficient to allow the worker to live according to the standard that is essential to his

efficiency. This is the nation's "strong arm" or "man-handling" function of the state.

When the wealth producers organize into unions and get an effective weapon for pushing over the wages line, they are opposed by the Physical Arm of the State, by the policemen's club, the soldiers, and if need be for purposes of intimidation, they are put in jail.

But these repeated and violent outbreaks are both discomfoting and expensive to the owner, so the gentlemen represented by the figure at the right organize also, to employ a subtler means of keeping the workers quiescent. This means is represented by the book. It is the Dominant Thought of the State. This book stands for the school, the press, the pulpit and all institutions where the written and spoken word are employed to influence public opinion.

When young Mr. Workingman goes into a schoolhouse he finds a teacher in front reading out of a book. From the book she reads as follows: "Early to bed, and early to rise, makes a man healthy, wealthy and wise." The working man takes the idea and puts in his head. He believes it. He acts on it. He goes to bed at nine, gets up with the alarm clock, works hard all day, saves all he can. He may be healthy, he is getting wise, but he is surprised to find that the promised wealth has vanished away. Mr. Owner goes to bed at midnight, gets up at noon, and look at him!

Having been disappointed in school, or deprived of school advantages our worker friend seeks redress of grievances in church. There he finds a black frocked gentleman reading out of a book. From the book he reads: "Blessed are the poor, for theirs is the kingdom of heaven." With this assurance he is solaced, for another six days. Should he eventually become restless or inquisitive he is told that he should

have no care for the things of this earth, but should keep his eye on his home in heaven. This he resolves to do, but while his gaze is fixed on high, a real estate dealer comes along and grabs the home he has on earth.

Should he ignore the counsels of the teacher and the preacher, and get in conflict with the authorities, he is taken into court where he again finds an official of the state, reading out of a book. The judge addressing the jury says: "Strikes are a conspiracy against the government, and the welfare of the community; thirty days for you."

Or, finding his way to a bench in the park, our friend picks up a copy of the morning "Times" and reads the editorial page: "He that never does any more work than he gets paid for, never gets paid for anymore than he does." Having finished the editorials he turns to the news items. There he finds an interview from a great employer of labor, it says: "I submit the conclusion that the unemployed as a class are at present unemployable. They do not earn the wages they are willing to work for; they will not work for the wages we pay them. They do not pull their own weight; and at the present stage of the game we do not know how to induce them." Such statements of course are filled with apparent truths and fundamental fallacies.

The man who owns the state dictates what is written in "the book." Whether it is a school book, law book, Sunday school book, newspaper, magazine or political platform, nothing is permitted to appear therein that in any way menaces his ownership and control of the wealth of the world.

Should a professor, a scientist, a philosopher, a poet, editor, artist or priest write anything in the book that opposes this arrangement, that person is immediately deprived of his position; his means of

livelihood are cut off; he is socially ostracised and held up as a horrible example of ingratitude, incompetence and perverseness.

So, these are the means employed to maintain the status quo; the gun and the book; the Physical Arm of the State and the Dominant Thought of the State; compulsion and persuasion; force and fraud.

Persuasion or "psychology" is employed in all cases where it accomplishes the desired results. When such means fail, force is resorted to. And thus the working class although greatly outnumbering the owning class, and greatly their superior in practical knowledge and power, are kept in willing or enforced subjection to the will of the minority, whose interests they serve.

First the wealth of the world which forms the economic foundation of society; then the working classes who produce the wealth; then the owning classes who are in possession and control of the wealth, directing the Physical Arm of the State and manipulating the Dominant Thought of the State; these are the gears of our social machinery. If we take all these and fit them together, we see how smoothly an industrial society is managed in the interest of a few.

But having followed the history of mankind from savagery to modern civilization, we know that finality has not been reached. We now know that this civilization of ours is not necessarily just or equitable because it happens to be ours. We now know that things are not as they were; and that there is small likelihood of their remaining indefinitely as they are. As the working classes grow in consciousness of their function in society and of their power, they will demand a larger and larger share of the wealth of the world and of the benefits of their own labor. As they

grow in knowledge they will perfect more efficient organizations through which to obtain their ends.

In the past, as we have seen, man has advanced step by step from a lower to a higher plane. The desire to live better has led him ever on and on. This attraction is not less today than in the past. From this point in social evolution it is to be assumed that man will go forward to better things.

Grandmother has told when we were young that once upon a time man occupied a high estate at the right hand of God. But when we grew up and had access to the accumulated knowledge of our time, we found that man began his career on earth—not as an angel on high, but as a poor naked savage; that he was a glutton, a thief and perhaps a cannibal. But he began to understand the world about him; he suffered for his mistakes and learned to avoid them. He discovered fire and became a cook, a metal worker, a potter; he discovered gravity and became a miller and a clocksmith; he discovered the use of wind, and became a navigator and explorer and “beyond the baths of sunset found new lands.” He discovered steam and became a manufacturer, a merchant and an industrialist. He discovered electricity and became an informer, a communicator and an amalgamator of the races. He conquered all the great invisible forces of nature, in turn: fire, wind, gravitation, steam, electricity—the atom and electron are today within his grasp.

Discoveries are pending in the realm of health, sanitation and physical rejuvenation, which will probably greatly extended his life on earth; in communication he is about to banish time and space; in psychology he has unified science and religion; in production he is liberating great forces that enable him to provide for all men's wants, and to have leisure for real living. From a pain economy he is about to emerge into a

pleasure economy. Instead of being driven by fear he will make happiness and art his ambition; he is passing from selfish greed to a social consciousness, and he is putting even morality and ethics on a scientific basis. Leisure for art, drama, poetry, music, travel, are within his grasp. He has but to reach out and take them. Surely with our intelligent co-operation each day is taking us forward one step higher in the Ascent of Man.

PERIODS IN WORLD HISTORY

	Years
Age of the Earth.....	72,000,000
Nebulous Age	16,000,000
Stellar Age	14,000,000
Vulcan Age	9,000,000
Neptune Age	8,000,000
Island Age	6,000,000
Unicellular Age	5,000,000
Invertabrate Age	3,500,000
Fishes	3,000,000
Amphibians	2,500,000
Reptiles	2,000,000
Birds	1,500,000
Mammals	900,000
Man	240,000

AGES OF MAN

	Years
Arboreal Age.....	150,000
Migatory	60,000
Hunting	20,000
Pastoral	8,000
Agrarian	3,000
Industrial	500

RECORDED HISTORY

Egypt, Civilization Begins.....	5510 B. C.
Sumer and Accad.....	3750 "
Crete	3500 "
Hebrews	2200 "
Phoenicians	1580 "
Hittites	(?)
Persians	1000 "
Lydians	(?)
Greece	776 "
Rome	753 "

Following the beginning of the XIV. Century gunpowder, the compass and printing were invented; navigation was extended to the oceans. These advances inaugurated the Atlantic Age, or Industrial Era in world history.

BOOK LIST

The one hundred books given in the list below have in one form or another contributed to the author's outlook on life. In so far as education influences any man's work the following books comprise the background from which this little pamphlet is written.

THE GEOLOGIC DAY

Ancient Life History, *H. Alleyne Nicholson*.
 The Childhood of the World, *Edward Clodd*.
 Organic Evolution, *Richard Swann Lull*.
 The New History, *James Harvey Robinson*.
 Popular Astronomy, *Camille Flammarion*.
 What Will Posterity Say of Us, *Hermit of Prague*.
 Pure Sociology, *Lester Frank Ward*.
 History of Social Development, *Dr. F. Müller-Lyer*.
 Making of the Earth, *J. W. Gregory*.
 Astronomy for Everybody, *Simon Newcomb*.
 Structure of the Earth, *T. G. Bonney*.
 Age of the Earth, *Arthur Holmes*.
 Glimpses of the Cosmos, *Lester Frank Ward*.
 The World Machine, *Carl Snyder*.

DIALECTICAL MATERIALISM

Landmarks of Scientific Socialism, *Frederick Engels*.
 Theoretical System of Karl Marx, *Louis B. Boudin*.
 Feuerbach, *Frederick Engels*.
 Divine Pymander, *Hermes Trismegistus*.
 History of Philosophy, *Frank Thilly*.
 Socialism—Utopian and Scientific, *Frederick Engels*.
 Easy Lessons in Einstein, *Edwin E. Slosson*.
 Mind in the Making, *James Harvey Robinson*.
 Paradoxes of the Highest Science, *Abbe Constant*.
 Book Four, *Frater Perdurabo*.
 Hey-Rub-a-Dub-Dub, *Theodore Dreiser*.
 Essays in Scientific Synthesis, *Eugenio Rignano*.
 Scientific Method in Philosophy, *Bertrand Russell*.
 Will to Power, *Friedrich Nietzsche*.
 Problems of Philosophy, *John Grier Hibben*.
 Life of Reason, *George Santayana*.
 Beyond Good and Evil, *Friedrich Nietzsche*.
 Kempton-Wace Letters, *Jack London*.
 Darwinism and History, *J. B. Bury*.
 Creative Revolution, *Eden and Cedar Paul*.
 The Great Secret, *Maurice Maeterlinck*.
 Problems of Philosophy, *Bertrand Russell*.
 Genealogy of Morals, *Friedrich Nietzsche*.
 Psychic Factors of Civilization, *Lester Frank Ward*.
 The Praise of Folly, *Desiderius Erasmus*.
 Modern Science and the Illusion of Professor Bergson, *Hugh S. R. Elliot*.
 Materialism and Modern Science, *Hugh S. R. Elliot*.

DEVELOPMENT OF SOCIETY

- Ancient Society, *Lewis H. Morgan*.
 Economic Foundation of Modern Society, *Achille Loria*.
 History of Cleopatra, Queen of Egypt, *Jacob Abbott*.
 Martyrdom of Man, *Winwood Reade*.
 Revolutions of Civilization, *W. M. Flinders Petrie*.
 The Evolution of Revolution, *H. M. Hyndman*.
 The Ancient Lowly, *C. Osborne Ward*.
 Prehistoric Man and His Story, *G. F. Scott Elliott*.
 Outline of History, *Herbert George Wells*.
 Ancient Man, *Hendrik Willem van Loon*.
 Story of Mankind, *Henrik Willem van Loon*.
 Just So Stories, *Rudyard Kipling*.
 Ancient Times, *James Henry Breasted*.
 Old and New Testaments, *Moses, Solomon, Paul and others*.
 Medieval and Modern Times, *James Harvey Robinson*.
 World History for Workers, *Alfred Barton*.
 Vital Problems in Social Evolution, *Arthur Morrow Lewis*.
 The Education of Henry Adams, *Henry Adams*.
 The Science of History, *James Anthony Froude*.
 The Logic of History, *C. G. Crump*.
 The Period of Industrial Revolution, *Arthur Jones*.
 History of Rome, *Charles Merrivale*.
 Anabasis, *Xenophon*.
 The Origin and Evolution of the Idea of the Soul, *Paul Lafargue*.
 History of the Roman People, *Charles Seignobos*.
 Origin of Inventions, *Otis T. Mason*.
 An Introduction to Anthropology, *E. O. James*.
 Ancient Art and Ritual, *Jane E. Harrison*.
 In This Our World, *Charlotte Perkins Gilman*.
 Decline and Fall of the Roman Empire, *Edward Gibbon*.
 Story of Geographical Discovery, *Joseph Jacobs*.
 This Simian World, *Clarence Day, Jr.*
 The Living Past, *F. S. Marvin*.
 History of the Warfare of Science with Theology, *Andrew Dickson White*.
 Folkways, *William Graham Sumner*.
 Ancient Hunters, *W. J. Sollas*.
 Men of the Old Stone Age, *Henry Fairfield Osborne*.
 De l'Amour, *Henry Beyle-Stendhal*.
 Anthropology, *R. R. Marett*.
 Evolution of Property, *Paul Lafargue*.

MODERN SOCIETY

- The Psychology of Dress, *Frank Alvah Parsons*.
 The American Language, *Henry L. Mencken*.
 Problems of a New World, *J. A. Hobson*.
 History of Great American Fortunes, *Gustavus Myers*.
 A Contribution to the Critique of Political Economy, *Karl Marx*.

Social Psychology, *Edward Alsworth Ross*.
 Applied Sociology, *Lester Frank Ward*.
 Value, Price and Profit, *Karl Marx*.
 Social Therapeutics, *Stanley M. Bligh*.
 The Economic Consequences of the Peace, *John Maynard Keynes*.
 Pliny's Letters to the Emperor Trajan, *Alfred Church*.
 The Prince, *Niccolo Machiavelli*.
 Reflections on Violence, *Georges Sorel*.
 Instincts of the Herd in Peace and War, *W. Trotter*.
 Reflections and Moral Maxims, *Francois duc de La Rochefoucauld*.
 Political Parties, *Robert Michels*.
 The Right to Be Lazy, *Paul Lafargue*.
 Man and Superman, *George Bernard Shaw*.
 Theory of the Leisure Class, *Thorstein Veblen*.

CARDS OF THANKS

In this place it is desired to express appreciation to those who have in one form or another given their talents, money and time to the completion and publication of this work. Their names are as follows:

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 P. Talsma,
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 Nestor Headland.

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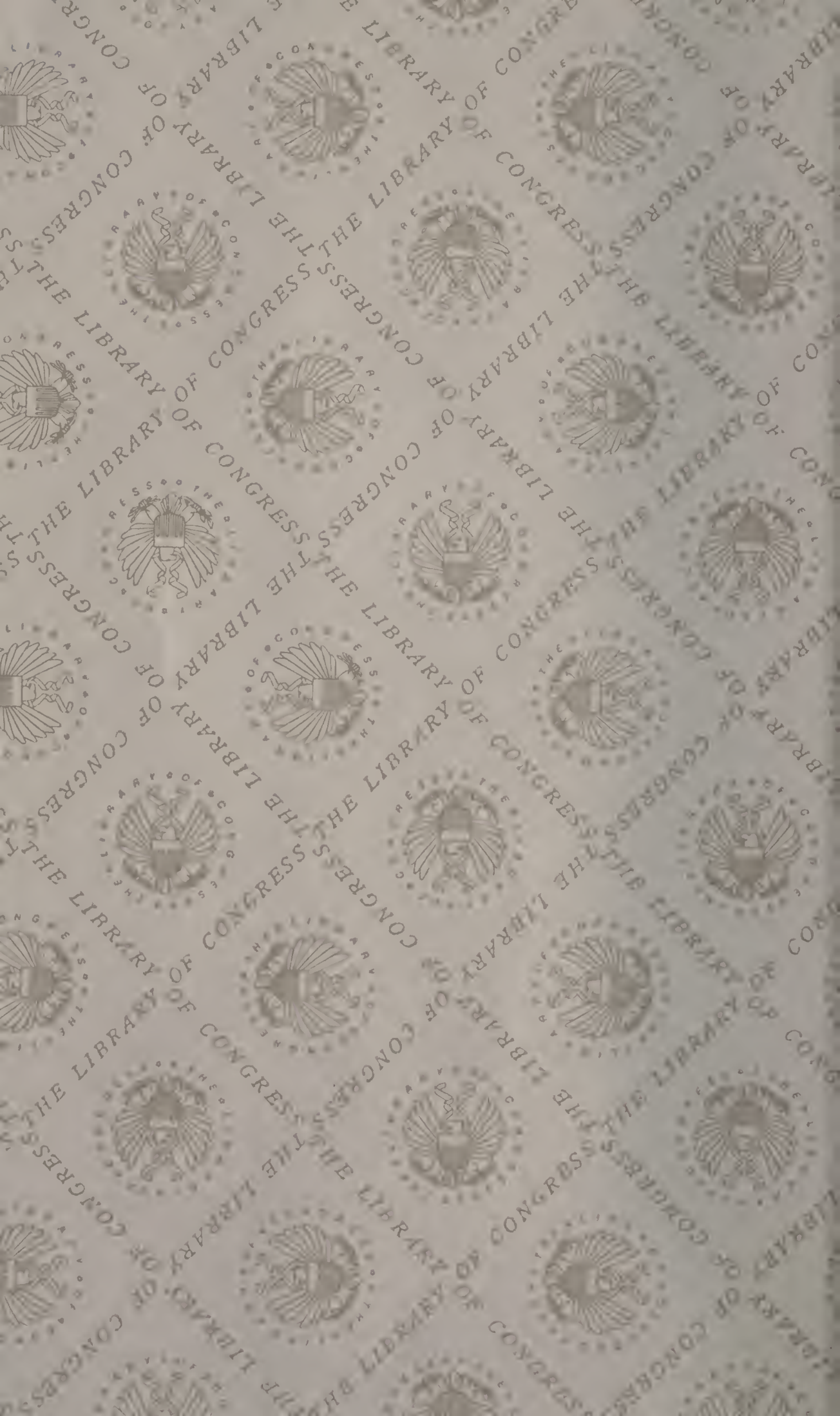
BOOKS TO READ

GENIUS AND HEREDITY, by Maude Ball. Are talent and achievement the result of the environment or a natural endowment? Both sides of the question fully discussed. Price, postpaid 25 cents.

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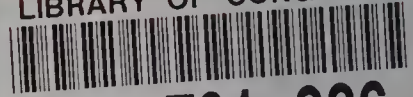
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